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October 7, 2014

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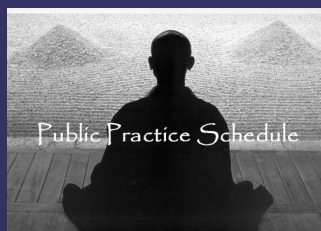
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Public Practice Schedule

## Sangha e-Newsletter 2014



### The Genjō Kōan (the 2nd half of it)

...Enlightenment is like the moon reflected on the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water.

Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

When dharma does not fill your whole body and mind, you think it is already sufficient. When dharma fills your body and mind,

**Monday**

\*7:00 am Zazen

\*7:40 am Morning Chanting Service

**\*Last Monday of each month, no morning schedule.**

6:00 pm Zazen

6:40 pm Evening Chanting Service

**Tuesday- Friday**

6:00 am Zazen

6:40 am Kinhin (walking meditation)

6:50 am Zazen

7:20 am Chanting Service

7:40 am Soji (brief temple cleaning)

6:00 pm Zazen

6:40 pm Chanting Service

Thursdays Study Hour 7:30pm

**Saturday**

6:30 am Zazen

7:10 am Chanting Service

7:25 am Soji

8:30 am Drop-in instruction

9:25 am Zazen

10:15 am Dharma Talk

11:00 am Refreshments/Social

you understand that something is missing. For example, when you sail out in a boat to the middle of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this.

Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of



practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly

beneath your feet, or in a drop of water.

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them



totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once.

Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. You can go further. There is practice-enlightenment which encompasses limited and unlimited life.

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others. The place, the way, has not carried over from the past, and it is not merely arising now. Accordingly, in the practice-enlightenment of the buddha way, to attain one thing is to penetrate one thing; to meet one practice is to sustain one practice.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of buddha-dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your intellect. Although actualized immediately, the inconceivable may not be apparent. Its appearance is beyond your knowledge.

Mayu, Zen master Baoche, was fanning himself. A monk approached and said, “Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?”

“Although you understand that the nature of the wind is permanent,” Mayu replied, “you do not understand the meaning of its reaching everywhere.”



weekly meditation group for those  
living with HIV, their friends,  
families, community supporters &  
anyone who wants to join us!  
Thursdays & Fridays

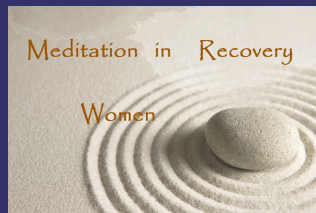
10:30 am zazen

11:00 am garden socializing



weekly meditation group for men  
& women in recovery from  
addiction

Fridays, 7:30 pm - 9 pm



"What is the meaning of its reaching everywhere?" asked the monk again. Mayu just kept fanning himself. The monk bowed deeply.

The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent. Because of that, the wind of the buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

The Genjo koan was written in the autumn of 1233 by Eihei Dogen, founder of the Soto Zen tradition. There are multiple translations

**(Women only)**  
monthly meditation group for  
women in recovery from addiction.

**First Thurs, 7:15 pm -8:45 pm**



Tendo-Chris Fletcher just a few miles from "the gateway to Death Valley", California  
09-2014



## Upcoming Events:

**Dharma Talks** - [Rev. Myō Lahey](#) - Oct 18,25 Nov 8,15,22 @10:15am

**Guest Speaker Saturdays** - October 11 [Laura Burges](#); November 1  
[Jisan, Tova Green](#); November 29 [Anshi Daigi, Zachary Smith](#), December 13  
[Kokyo Henkel](#) December 27 [Tokuden Shinki, Mark Lancaster](#)

**Full Moon Ceremony** - Saturday, October 11 @ 7:10am - the Full Hunter's Moon, Blood Moon, or Sanguine Moon

**Sejiki** - Saturday October 25th 11am - The ancient ceremony known in Japanese as Sejiki, or "Feeding the Jiki (wandering spirits)". This ceremony addresses our connection to the "unseen world", typically overlooked in the West. All aspects of our life that have been disowned, disrespected and denied are invited to come forth from exile and be nourished, a gesture that may have particular significance for members of the LGBTIQQ community, whose own place in the social order has been undermined by fear, prejudice and violence .

**Winter Study Period** - (similar to a practice period) is planned to kick off around Sejiki (End of October) and run through Rohatsu and the Winter Light 5 day retreat (Early December).

**Sangha Council** - TBD, Last session: August 16, 2014

**Founder's Memorial** - Issan's Memorial is generally on the 6th of the month, & the memorial for Philip Whalen is generally on the 26th @ 6:40pm

**Study Hour** - Thursdays @7:30pm: the Vimalakīrti Sūtra, also called Vimalakīrtinirdeśa Sūtra. There are multiple translations, we focus a bit on the Dr Robert Thurman version, but welcome any version to compare the translations. We can share books for anyone who wants to join in, or feel free to purchase a copy and join us (many are very low cost online). Check our twitter page for any changes in schedule.

**Next Board of Directors' Meeting** - Second Wednesdays of the month October 8 @ 7:30pm You're welcome to attend & observe.

**Closure & Schedule Changes coming up!**

No Morning (only) Zazen & Chanting on the Last Monday of every month

October 27th (no morning only) zazen or chant offering  
November 27th & 28th for Thanksgiving National Holiday



## Words From Our Abbot: Rev Myō Lahey

What we do here is what other Buddhists and other Spiritual Seekers do that's called "meditation" but of course our founder the Nobel Ancestor Dogen says "actually that's not what we're about", or he says "it's not learning meditation". I don't remember the first time I heard that, but I imagine I was a little surprised and I'm still surprised when I hear it.

In Buddhism there's a lot of discussion as you know of "the path", not only does Buddha, [Shakyamuni Buddha](#), tell us about suffering he tells us there's actually a path to depart from suffering and one of the features of that path is sometimes called "meditation". And of course that is preceded by a number of other factors. Seven (7) I guess to be exact. Sometimes [those seven \(7\)](#) are presented as a preparation for meditation, but personally I don't look at them that way, at least not any more. The [8 \(eight\) fold path](#) is actually a set of reflections, like reflections from a jewel that describe the illumination of our path, our "[Marga](#)" in [Sanskrit](#).

At least in the old version that of the story we have, Buddha starts off by saying "first of all we have to have the right perspective on things in order to enter this path". Again the old way of describing this perspective is we should avoid what Buddha called "upside down views".

Very simply he put it that we shouldn't regard as beautiful and worth, having stuff that isn't. And of course he was talking about well of course sentient beings lives, and he pointed out that we spend a lot of energy trying to make stuff "hold still" and basically "be nice". Okay stuff, will you be nice? Let me arrange you, as I please and you will you stay there? OK? And the assumption is that will work and Shakyamuni Buddha said not that won't work and it won't work because stuff does not hold still, so whatever arrangement we make is already on its way out.

So he said if we continue to look at things and treat them as though they will behave were going to be generating a lot of trouble. So he said since the nature of everything seems to be flux or change. It's very good to have a perspective that incorporates that. Not so much as a belief but as an actual observation. So this is like initial orientation to this path of suffering that maybe culminates in perfect meditation. I think though the more we practice the more we notice the more this path, Buddha's description isn't a actually a set of points on a line, it's actually a constantly turning circle and eventually

“perfect meditation”, so called, whatever that is, informs good perspective or right view.

[Talk offered at Santa Cruz Zen Center 05 28 2014](#)



There will be some adjustments to our space for use by our hospice family, Maitri Hospice, for training in October.

Please just be aware that we may host some events in alternative parts of HSZC's property as a result and are thrilled to have them use some of our space to carry on training for the work once part of Hartford Street Zen Center both in current property and housed at the property next door.



[Enver Rahmanov of Maitri](#) - Photo provided by Sheryl Leaf



**Hartford Sangha Muse Expression-**



## THE GREAT AMERICAN DESERT

Planar miles sun-fused beyond sterility  
Into sun-resistant efflorescence—fierce  
Dry life—green thorn, zig-zag scale,  
Orange beaded poison.  
These seared and calcined form thin humus  
Through the bright dead sands.

Wind wrinkles dust over new earth exhuming  
old  
Chance-planted seeds.  
Watered by passing jacks or unusual weather  
Sprout thorn, shade beaded poison  
Hide scales, stymie dunes.

[Zenshin-Philp Whalen](#) the late HSZC Abbot



A great baby Halloween costume!



## WINTER STUDY PERIOD - SCHEDULE TO POST SOON!

This winter we will have a study period. This event is similar to a [practice period](#) and plans to kick off after Sejiki (End of October, start of November) and run through Rohatsu and the Winter Light 5 day retreat (start of December).

Because we are primarily a lay sangha (community) and organization, attendance to the full practice period schedule is not an option for most, we will take the practice period model and make some adjustments.



We are narrowing in on the schedule and ask individuals offer to commit to a routine they can uphold. We would like as we get closer to the start of this period, to know what you can join us for and encourage all to participate. Some of the study period require attendance planning. Please inform us as early as you can before the period begins. A deadline will be later communicated. We look forward to concentrated practice opportunity with you!



Other Holidays or LGBTIQQ Events:

[Total Lunar Eclipse](#) - October 8th

[Indigenous Peoples](#) or [Italian Heritage day](#) - Oct 13th

[United Nations day](#) - Oct 24th

[Halloween or All Hallows Eve](#) - Oct 31st

[Daylight savings ends](#) - Nov 2nd

[Election day](#) - Nov 4th

[Thanksgiving](#) - Nov 27th

[Additional LGBTQI Events](#) Or [found Here](#)

Seeking a [LGBTIQQ](#), [Buddhist](#) space for your wedding? HSZC & Abbot Rev. Myō Lahey can be a part of this amazing & love filled ceremony. HSZC can house your Zen Buddhist Wedding ceremony & Rev Myō can perform weddings! Please email [hszc108@yahoo.com](mailto:hszc108@yahoo.com), call us, or a better way yet is to stop in & discuss



Abbot, Hartford Street Zen Center (HSZC) --- Reverend Myō Lahey



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Please submit stories, reflections, personal news, artwork & photography for future newsletters to

KeiDo at [tetsugen.keido@yahoo.com](mailto:tetsugen.keido@yahoo.com)

May this newsletter find you well & equanimous! \_\_/|\\_\_